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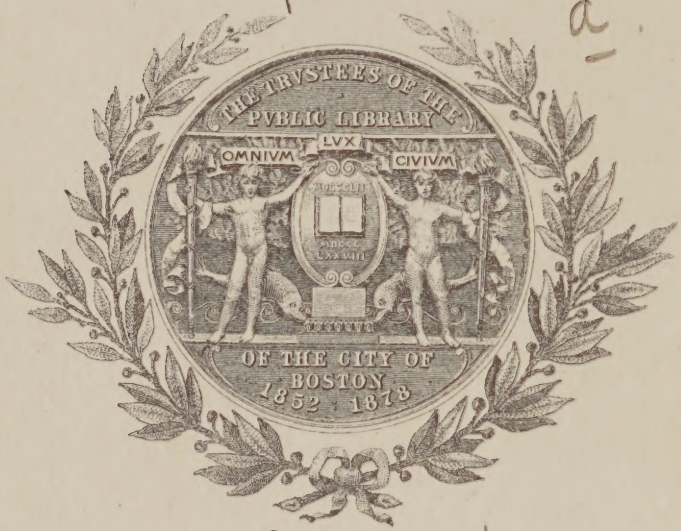

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Estate of Charles H. Folsom.

AN

ANNIVERSARY SERMON,

PREACHED IN

CHRIST CHURCH, CAMBRIDGE, MASS.,

ON THE SUNDAY BEFORE ADVENT,

NOVEMBER 25, 1860.

7551.267a

BY

THE REV. NICHOLAS HOPPIN, D.D., RECTOR.

OCULUS AD COELUM, MANUS AD NAVICULAE CLAVUM.

BOSTON:
PUBLISHED BY E. P. DUTTON AND COMPANY.
M DCCC LXI.

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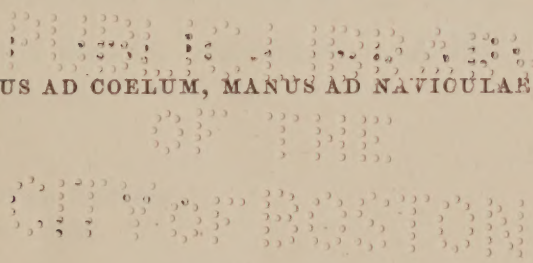

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c

CAMBRIDGE:
THURSTON & MILES,
PRINTERS.

Estate of
CHARLES W. FOLSOM,
May 10, 1905

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No. 2 in 4454.3
No. 3 " 5543.3

At a meeting of the Wardens and Vestry of Christ Church, Cambridge, held on Friday, the twenty-first day of December, 1860, it was

Voted, That the Thanks of the Parish be tendered to the Rector for the interesting and valuable Discourse delivered by him on the twenty-fifth day of November last, the occasion of the Twenty-first Anniversary of his Settlement over the Parish, and that a copy of the same be requested for publication.

A true copy from the records.

Attest:

JAMES C. MERRILL,
Clerk of Christ Church.

The above request is readily complied with, in the hope that the information contained in the Sermon may be satisfactory to the friends, benefactors, and well-wishers generally of Christ Church.

N. H.

CHRIST CHURCH RECTORY,
ADVENT, 1860.

SERMON.

PRAY FOR THE PEACE OF JERUSALEM; THEY SHALL PROSPER THAT LOVE THEE; PEACE BE WITHIN THY WALLS, AND PLENTEOUSNESS WITHIN THY PALACES. FOR MY BRETHREN AND COMPANIONS' SAKE, I WILL NOW SAY, PEACE BE WITHIN THEE. BECAUSE OF THE HOUSE OF THE LORD OUR GOD, I WILL SEEK THY GOOD. — PSALM cxxii. 6.

FROM scattered homes in the land of their inheritance, spread out from the plains and rocky fastnesses of Edom and Moab on the south to the wooded sides of Lebanon on the north, from beyond Jordan eastward to the great sea westward, God's people of old were obliged to collect at one central point for performance of the more sacred rites of religious service. In all that wide tract there was but a single sanctuary for united worship. No light matter was it then to serve God in his appointed way. No temple or church as now in sight almost of every dwelling. A long journey was required of the majority of the people to secure the privileges and rewards of public adoration. We see them, at the instituted seasons, such as could be spared from the

duties and exigencies of home, perhaps selected by lot or taken in rotation for this service, wending their way singly or in groups, towards the Holy City, and when at last within its walls, hasting to throng the spacious courts and ascend the steps of that glorious earthly sanctuary. How would their hearts be filled with love and overflow with joy, when with pilgrim feet they trod those hallowed pavements! Here was the place which Jehovah had chosen for his abode, and which shared his favor more than all the dwellings of Jacob.

There is but one scene in which more intense interest or more sacred gladness would pervade the assembled worshippers; and that is when, after their long captivity and exile, they were permitted to reassemble in the same courts and go up by the same steps to that shrine of sacred homage.

The title, "A Song of degrees," or ascents, prefixed to the psalm in which the text is found, is thought to indicate that it was composed for one or the other of these occasions; that is, to be sung going up the steps of the Temple, at the regular solemn feasts, or for joyful congratulation and salutations at the same place on their return from Babylon. In either case, it was for the house of the Lord their God that the people invoked in this psalm peace and prosperity upon Zion. That sanctuary of holy prayers and vows was consecrated by reverent associations and warmest affections

of the heart. "O pray for the peace of Jerusalem; they shall prosper that love thee."

No apology will be needed for adopting these words with some reference to our own particular sanctuary and spiritual home, and the associations which cluster about the place where we join in public adoration and engage in the most solemn transactions with our Maker. For one, it is the fervent utterance of my heart, "For my brethren and companions' sake I will now say, Peace be within thee."

Twenty-one years ago to-day I served for the first time at this altar; having commenced my duties as regularly called to the charge of the parish on the Lord's Day following; which was Advent Sunday, Dec. 1st, 1839. It is impossible to look back upon this long period, embracing what are usually thought the best years of life, varied with the common experience of pleasures and trials, and occupied almost uninterruptedly with sacred duties, without deep emotion. Thronging memories come thick and fast, beckoning to scenes which are no longer, awakening feelings, joys, regrets, which may not be shared. "The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy." Yet I have thought that some slight review of parochial history for that period from our present position, might be appropriate and instructive.

The Rev. Dr. Vail, now Rector of St. Thomas' Church, Taunton, resigned the care of this Church at Easter, 1839; and, as was before stated, the present Rector began his duties in charge with Advent of the same year. A general idea of the then state of the Church may be gathered from the fact that it had been for several years a missionary station of the General Domestic Committee, and also of the Massachusetts Diocesan Missions. In 1837, and 1838, the two years for which Dr. Vail officiated, the two Boards together appropriated $500 a year towards his salary; $250 each;[1] that is, nearly one half of the whole expense of public worship.

As required by the canons of the Church, Dr. Vail left, for the information of any clergyman who might come after him, a list of all the families, persons, and communicants, belonging to the Parish, made up at Easter, 1839. This list, now in my possession, was corrected and handed to me by the Senior Warden, on commencing my ministrations. It shows that there were then sixty-six adults and fourteen children regularly belonging to the Parish; in all eighty persons. There were besides,

[1] It has been since ascertained that the whole of this sum was not actually paid. The exact amount of missionary support received by Dr. Vail in the two years, was $691.50; of which he returned, in various missionary collections and donations from the Church and individuals, $198.50; leaving a balance of $493.00.

thirteen students[1] of the University attending upon the public services in term time; making, all told, a parochial charge of ninety-three. Seventy or eighty would be considered as a full attendance during the College Term; the average attendance might be about fifty. The number of communicants stated by Dr. Vail was forty-one; the Church suffered some losses by his removal and in the subsequent interval; the whole number actually belonging at Advent in that year, was twenty-nine. The usual number at any one communion was between fifteen and twenty.

The Town of Cambridge was not then divided into Wards, and the population of the District constituting the First Ward, or Old Cambridge, cannot be exactly stated; but was probably in the neighborhood of thirteen hundred. It is now about four thousand. There were then three other places of public worship in this District, besides Christ Church; namely, the First Parish, or Unitarian, the Orthodox Congregational, and the University Chapel; to which was added the Baptist, in 1844, and the Roman Catholic, in 1848.[2] Old Cam-

[1] Dr. Vail's list states the number of students attending Church at Easter, as "about forty." The intervening vacancy in the rectorship may account in part for the reduced numbers at Advent. My own list is exact.

[2] The University services have been transferred to the beautiful and commodious Appleton Chapel, which gives such a becoming religious

bridge was then, (as indeed it is now for all purposes of public worship,) a town or village by itself, separated by wide spaces and natural boundaries from the surrounding settlements.[1] Three or four families came up from Cambridgeport to worship with us, and occasion-

aspect to the Collegiate grounds. These six places of worship afford at least four thousand sittings, equal to the entire population. Old Cambridge is believed to be an unusually Church-going place. But few villages so near the suburbs have more of Sabbath quiet. It is probable that there are but few families resident who have not a definite connection with some place of public worship.

[1] The boundaries of the First Ward on two sides are marked and indelible. On the south and west the River Charles, with its border of salt marshes, near a mile in width, separates it from the settled parts of Brighton; on the north and west, Mount Auburn and Fresh Pond, with swamps and clay pits, almost as effectually divide it from Watertown and Belmont. Twenty-one years ago, Dana Hill was a nearly bald eminence on the east between us and the Port; whilst an uninhabited and almost impassable tract of boggy land, overgrown with tangled woods and bushes, at the foot of Spring Hill, on the north east, cut us off from Somerville, then a part of Charlestown. These boundaries and spaces are not yet obliterated or filled up; so that Old Cambridge has a well defined natural position; and, though one of the Wards of a sparse city, may well be called a town or village by itself. There was not a paved street in the whole town of Cambridge when it was incorporated into a city, in 1846. The entire population is now 26,074; of which 19,675 belong to the Second, Third, and Fourth Wards, constituting Cambridgeport, (the Parish of St. Peter's, with upwards of 12,000,) and East Cambridge (about 7300); which last has never, so far as known, furnished a single worshipper to Christ Church, being too far off. The Fourth Ward or North Cambridge, which has a population of 2459, may also be considered as a distinct settlement.

ally one from North or West Cambridge, Watertown or Brighton. Those from Cambridgeport naturally withdrew on the establishment of St. Peter's Church, in 1843, seventeen years ago.

It will thus be seen that the Church was almost necessarily in a feeble state. Had it shared equally with the other churches the existing population, (which would have given about three hundred for each to draw from,) it could not have been flourishing. Leaving out the young, the aged, the sick, and those who must stay at home on their account, or are otherwise detained, experience shows that one half of the whole population of a place is a full allowance for all that, under ordinary circumstances, can be relied upon as worshippers.[1] It was therefore impossible for any one Church in Old Cambridge to flourish except at the expense of the rest. By far the greater part of the inhabitants had been trained up under a different system, and were wedded to a widely different mode of worship from that of the Episcopal Church. The prospect certainly was not promising for a rapid increase. In the midst of a small community, (whose foundations were laid in alienation from the Anglican Communion, and still holding the old traditionary prejudices,) surrounded with more

[1] In England, the attendance on Census Sunday, 1851, was $\frac{42}{100}$ of the entire population.

popular and thriving Churches, and under the overshadowing influence of the great (Unitarian) University of the Puritans,[1] the most that could be expected was that the little band of Church-loving people should keep together, maintain their ground, make gradual advances, and hope for better days. Had it not been for the liberal subscriptions from persons out of our Church, when this building was repaired in 1790, and the like liberality in 1825, when the University itself contributed $300 towards its restoration; and the generous aid of persons belonging to the other religious societies in the place, especially the Unitarian, in 1838, the Church would not probably have been standing, certainly not habitable, now.

When a movement was made in 1840, under the sanction of the Diocesan Convention, to obtain by subscription from Churchmen abroad an additional endowment for

[1] The writer can cheerfully bear testimony to the courteous and liberal bearing of the College Government towards the different denominations in Cambridge, their respect for the religious principles or preferences of all who are placed under their instruction, and their conscientious abstaining from the exercise of any denominational influence, except to encourage and require attendance upon their several forms of worship; or any form which they or their parents may select. Those students of our communion, who have wished it and asked for it, have had the permission readily granted, to attend daily prayers at the Rector's house instead of the College Chapel. Yet with all this liberality and friendliness, it could hardly be expected that the prevailing influence, the *numen loci*, should be particularly favorable to the propagation of the Church and its peculiarities.

the better support of Christ Church,[1] one of the most influential members of the Convention, long prominent in Church affairs, and well acquainted with the history of this Diocese, said to me personally: "We hear a great deal about the importance of the Church at Cambridge; that it is one of the most important Churches in the country; but Divine Providence seems to have thought otherwise for the last fifty years; during which time the Church has been always struggling and just alive." I made answer, that the very fact that Divine Providence had kept it alive through so many years of discouragement, was rather an evidence that it was intended to do good service yet for the Redeemer. And it is humbly believed that the result has not altogether falsified the prediction. Though its years of trial were not then, and are perhaps not now, at an end, it has gone on quietly doing its work, gathering strength year by year, and laying, it is hoped, the foundations of still greater usefulness. We are all, I believe, aiming at one end, and striving for one object, the prosperity of

[1] This movement resulted in building the present Rectory, in consequence of one of the principal subscriptions being limited to that particular object. About $1300 was subscribed; to which the Church added $1600 more. The late Reverend and truly learned and excellent Dr. Isaac Boyle, the Rev. Alfred L. Baury, the late Henry Codman, Esq., and the present Rector, served on the Committee appointed by the Convention; but the Church is principally indebted to the two former for this substantial benefit.

our beloved and Apostolic Church, for the love of Christ our Lord, and the good of souls. Sudden or great accessions are not to be expected, nor are they perhaps to be desired; certainly we have no wish, by over-zealous proselyting, to secure a hasty and unhealthy growth. It were wiser to content ourselves with such advancement as Providence may enable us to make, by quietly removing prejudices, instructing inquirers, and those who may be drawn towards the Church; above all, by Christian consistency and faithfulness on the part of all Church people, and the cultivation of a high standard of character; all spiritual graces, consistency, fervor, devotedness, humility; and all moral qualities, honor, justice, probity, peaceableness and charity. When the name of Churchman shall be synonymous with all that is good and true, and noble, and Christ-like, then will the Church command respect and influence.

In looking back twenty years and more, it is gratifying to find that there has never been at any time a falling off in numbers, or in any of those respects, which furnish outward and tangible evidences of parochial prosperity. The entire income of the Church from the pew-rents, for the year ending at Easter, 1839, was $365; a dollar for each day in the year. In the year ending at last Easter, it was $2165. The entire number of persons belonging to the Parish, adults and

children of all ages, in 1839, as has been stated, was ninety-two; it is now, (still including children of all ages,) five hundred and forty-two. Seventy-three are resident in the towns of West Cambridge, Belmont, Watertown, and Brighton; too far off to be more than occasional worshippers; like the distant Israelites of old, coming up two or three times a year to worship in the Lord's courts. In the above numbers are included forty-four undergraduates of the University, making, with several from the other departments, about sixty in all. The usual attendance on Sunday mornings in term time is between two and four hundred. The Church contains four hundred and seventy-eight seats, of which seventy-three seats are at present unrented; besides six free pews, but little occupied.

The number of communicants, twenty-one years ago, was twenty-nine; at this time it is two hundred and eight.[1] As in the case of worshippers, it is the general experience of our Churches, that rather less than one half are all that can ordinarily be looked for at any one celebration. About one hundred is the usual attendance upon the Holy Eucharist here.

The Sunday School is conducted by a Superintendent and sixteen teachers, under the direct inspection of the

[1] Not including communicants who are members of the University, except those belonging in Cambridge. These would make the whole number two hundred and twenty.

Rector. The list of children belonging to it now contains one hundred and ten names; the actual attendance varies from fifty to eighty.

The contributions for religious and charitable objects for the ten years ending Jan. 1, 1860, were $2010, omitting the fractions; from that time to the present, $6104, — total, $8114. In addition, various amounts have been raised in the Parish from time to time, by subscription, for objects strictly religious or charitable, which, not having passed through my hands, were not entered in my accounts; the money having been sent by others to the proper persons or societies, or having been directly appropriated to the objects for which it was raised. I regret that the entries were not made, as it prevents my being able to state exactly what the liberality of the Parish has amounted to in full. Had it been done, the sums now mentioned would have been very materially increased. At least $10,000[1] may be stated, in round numbers, as the amount of donations and contributions for benevolent and Church objects, during the whole period. Including all that has been raised in this way and by the annual pew rents, which

[1] This estimate is much too small. It should undoubtedly include many subscriptions and donations from the Parish and individuals from time to time, for the benefit of the Rector and his family; tokens of kindness and good-will on occasions both ordinary and special; which have cheered his heart, and still afford substantial and abiding sources of satisfaction and comfort.

are also to be considered as in a true sense offerings to the Lord for the support of public worship, it is confidently believed that the entire sums, contributed, as the Convention Journals express it, "for purposes within and without the parish," will bear a not unfavorable comparison with the amounts raised for like purposes in the most flourishing Churches of the Diocese; regard being had of course to the relative numbers and strength. The amount *per capita*, so far as I have been able to inquire, is not greatly different. It will also be found upon examination, that, notwithstanding there is still so much vacant room in Christ Church, our number of worshippers and communicants is greater, in proportion to the accessible population, than in any other Church in any city of the Commonwealth.[1] And if reference be had to relative pecuniary ability, we need not much fear a comparison in other respects. I do not say this because I wish you to be satisfied with

[2] In Old Cambridge there is one Episcopal communicant to every *twenty* persons; in Boston, one to every *seventy-six;* in Lowell, one to *eighty-two;* in Roxbury, one to *eighty-five;* in Salem, one to *eighty;* and in Charlestown, one to *ninety;* as the Convention returns show. If equal areas were taken in the several places, it might vary the figures to some extent, but could not materially change the general result; as Churches are naturally planted where the population is most dense. Thus Boston proper, which has about the same area as Old Cambridge, and probably about the same relative foreign population, has one Episcopal communicant to every *fifty-seven* inhabitants.

what you have done; or because I think that any of our Churches do as much as they ought and might for the promotion of the Gospel, or that either you or I should rest upon our oars; God forbid; but merely for information in making up an historical account, and because some different impressions have arisen upon this subject. It should be borne in mind that we have an unusually large proportion of people in moderate or straitened circumstances, and of such as honestly earn their daily bread by their daily toil. Planted almost exactly in the geographical centre of the First Ward, or Old Cambridge, which, it must be remembered, extends over a wide district, equal to the whole area of the peninsula of Boston, but containing only a population of four thousand souls, it will be seen that one element of disadvantage in this Church, as compared with other Churches of our communion in the compactly built places of the Commonwealth, is the small number of inhabitants it has to draw from. The number of worshippers from beyond our limits has always been very trifling; people do not readily go more than a mile and a half to attend public worship, at least in suburban towns; and, with flourishing Baptist, Unitarian, Collegiate, Orthodox, and Roman Catholic Churches, immediately about us, it is manifest that we have but a limited "personnel" for our operations.

The population of Old Cambridge, according to the several returns of the last thirty years, has increased at a nearly uniform rate, doubling itself in about thirteen years. The United States census of last summer gives Old Cambridge 3940;[1] of which number near one thousand are supposed to be Irish Romanists. It will thus be seen that while the number of inhabitants in our village is about *three* times as great as it was twenty-one years ago, the number of parishioners is *six* times, and the number of communicants more than *seven* times as great.

In making up these statistical accounts, nothing has brought the past more vividly to mind, or been more deeply affecting, than looking over the Parish Register of Baptisms, Confirmations, Marriages, Burials. The whole number of Baptisms is three hundred and sixty-three; of which twenty-five were adults; one hundred and twenty-three were in the first eleven, and two hundred and forty in the last ten years. So many have been enrolled in the sacramental host of Christ, and pledged to continue his faithful soldiers and servants to their lives' end. How have their vows, and the vows

[1] This number does not include students of the University; of whom there are in all the departments in Cambridge a trifle short of seven hundred. Upwards of three hundred of these are from Boston and places in the vicinity, who have the privilege of spending the Sundays at their own homes.

of those who promised for them, been met thus far? What will be the final result? The great day will show. A considerable proportion of the infants, as is usual, were only born into this world of sorrow, and born again into the fold of the Church, as a speedy introduction to a better world and the Church triumphant; giving their parents a short gladness and long sorrow. Some have grown up, through childhood and youth, and have already entered upon the active duties of life here or in other places. The Confirmations for the first eleven years were forty-seven; for the last ten years, one hundred and eight; total, one hundred and fifty-five. In the first eleven years there were twelve marriages; in the last ten years, sixty-eight; total, eighty. Burials in the corresponding periods, eighty-one, and one hundred and thirty-four; in all, two hundred and fifteen.

Oh! how sad to go over that long list of honored and beloved names! How many touching scenes it recalls! What wounds it makes bleed afresh! What cherished and undying memories does it arrange in order! What ministrations in the sick chamber and by the bed of death, profitable, it is hoped, both to the living and the departing, does it vividly retrace! The sorrows of how many stricken hearts are registered in every one of these brief lines! Here is the infant of days, and the snowy head, side by side; the boy of

bright hopes and promise; youth cut off in the freshness of its beauty; the maiden, wasting away like a snow wreath from day to day; manhood in its clear morn, or noon-day strength; the youthful wife; the lately wedded bride; the tender mother; the much needed guardian and support of a family; the aged matron and the man of more than seventy winters; mechanics, whose sinews were not spared from honest work; faithful day-laborers; the gallant officer in his country's service;[1] the truly benevolent, courteous, and accomplished physician;[2] the venerable divine, whose voice for so many years added strength to the responses of our worship, and was always music to my ear;[3] the renowned counsellor and jurist;[4] the useful and honored magistrate;[5] the widely known sage and promoter of science;[6] and, younger in years but mature in wis-

[1] Major Mann Page Lomax. U. S. Army. Buried at Watertown, Mar. 28, 1842. Æt. 56.

[2] Daniel Oliver, M.D., L.L.D. Professor of the Theory and Practice of Medicine, and of Intellectual Philosophy and Ethics in Dartmouth College. June 4, 1842. Æt. 54.

[3] Rev. John Snelling Popkin, S.T.D. Eliot Professor of Greek Literature in Harvard College. Mar. 6, 1852. Æt. 81.

[4] Hon. Simon Greenleaf, L.L.D. Royall Professor of Law in Harvard University. Oct. 9, 1853. Æt. 69.

[5] Hon. Samuel Phillips Prescott Fay. Judge of Probate for the County of Middlesex. May 21, 1856. Æt. 78.

[6] William Cranch Bond. Director of the Astronomical Observatory of Harvard University. Feb. 1, 1859. Æt. 69.

dom and character, one eminently serviceable in our parochial affairs and in every sphere which he undertook ;[1] and still another, of refined and Christian qualities, who long conducted the music of our sanctuary ;[2] all have frequented these courts ; but now rest in peace, and are refreshed, as we humbly trust, with light and joy, after the labors and sorrows of this mortal life. The places which have known them here shall know them no more forever. Some called away by short sickness or sudden visitation ; some by slowly wasting disease ; some lost at sea ; some stricken down two or three at a time in a single dwelling, — the mother and her new-born babe, — and again, the mother and daughter, companions in womanhood, dying at one time and buried in one grave, — the sudden void at the domestic table and fireside, when voices of joyous children have been silenced forever in quick succession, — most of the varied forms of human bereavement swell this sad list. When I think of the shining examples of the beauty of Christian hope, of the sublimity of Christian faith, of the loveliness of Christian patience which it has been my lot to witness, and call to mind, as I often do, amidst the solemnities of worship, those who once joined with us in the same services, especially those who have

[1] Francis Lowell Batchelder, Esq. Feb. 18, 1858. Æt. 32.

[2] William Paisley Field, Esq. Buried at Newton Lower Falls, May 7, 1859. Æt. 31.

been refreshed and comforted with the divine nutriment of Christ's blessed body and blood at this holy altar, that most appropriate thanksgiving in the Communion Office, comes with additional force and more affecting tenderness, year by year, and month by month, "We bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." [1]

But leaving these sad memories, we have reason, beloved brethren, to thank God for the good that has been done, and go forward to accomplish still more effectually the purposes for which our Church was first established in this place; and for which I fully believe,

[1] It is a pleasant feature of the new Chancel window, which adds so much to the beauty of the Church, that it commemorates a deceased friend, for many years our fellow-communicant. May not the simple inscription, IN MEMORIAM, without any visible name or date, serve as a reminder of the general obligation to keep fresh the memory of the departed; and even of the duty which we owe to a still dearer Friend, the Faithful and True, who has expressly commanded us, HOC FACITE IN MEMORIAM MEI?

One of the bells of the new Chime is inscribed to the memory of a respected citizen and benefactor of Cambridge, once connected with this Parish, MR. THOMAS DOWSE, buried Nov. 5, 1856, Æt. 84. Another records the liberality of the Venerable Society for the Propagation of the Gospel in Foreign Parts, to which we are indebted for the planting of Christ Church; and a third bears the name of a London Merchant, of whom we only know the fact that his heart was enlarged with generosity towards it.

as was said before, Divine Providence has kept it in existence to this day. One of the objects of Christ Church, as stated at the time of its foundation, a hundred years ago, was to afford the privileges of our liturgical worship to the sons of the Church families pursuing their studies at the University. In twenty-one years near three hundred of this class have been fellow worshippers with us; they have come and gone like waves upon the strand; and are now scattered far and wide; not a few in prominent stations at home and abroad. At least seventeen are in holy orders in our Church. The number at present attending public worship at Christ Church, from all the departments of the University, is about sixty; of whom fourteen are communicants. They are absent from Cambridge at least fifteen Sundays in the year; and, of course, to a great degree still keep their Church connections at home. Valuable assistance, however, has heretofore been received from this part of the Congregation, especially in the Sunday School and Church Choir.[1]

[1] However deeply we may feel the importance which belongs to the transition and formation period of life and character, in the case of those so likely to exert a wide influence in after years, it is a matter of regret that habits of seclusiveness, the demands of College duty, and in many cases the absorbing interest of intellectual pursuits, in connection with compulsory attendance upon public worship and some rooted peculiarities of College life, too often hinder any direct religious influence. It is hoped,

Another object of Christ Church, also stated at the time of its formation, was to furnish the same privileges to families residing in Cambridge attached to the doctrines and worship of the Church of England. It was with no mere design of proselyting amongst a people already provided with Protestant worship, that this Church was founded; but because there were then considerable numbers, partly emigrants from the old country, and partly native inhabitants, who retained a traditional attachment to the worship of their fathers, to whom the ministrations of the Church were naturally more acceptable and profitable. Believing in the special Providence of the Almighty, particularly in caring for his Church, I see a benignant purpose in the preservation of this place of worship, to afford a home to the

notwithstanding, that some good seed, from Sunday to Sunday, falls upon good ground, and will show fruit hereafter. Many who enter College with the best principles, the result of early and careful training under the system of the Church, keep on the even tenor of their way, and grow riper, stronger, and fitter for active duties. Most of what are thought the objectionable features of student life, lie only on the surface; not reaching the depths of feeling and character; and are brushed away like films upon actual contact with the world; whilst the substantial benefits and advantages of it remain, and work out their effect. In the last twenty years, ten members of the University have received adult Baptism, and thirty-one the rite of Confirmation, at Christ Church. Except in peculiar cases, those whose minds are awakened to the importance of religion, naturally prefer to connect themselves in this way with their own parish churches. But it is too apt to be delayed altogether till they leave College.

still greater numbers of Church people from the Mother Country, who in the last twenty years have settled in Cambridge. Of this class there are fifty-eight families, principally Protestant Irish, residing within reach of the Church; of whom forty-eight may be considered as stated worshippers; that is, as hiring pews, or having their assigned seats; besides twenty-seven single persons, mostly domestics and laborers.[1] Brought up under Church teaching at home, and in many cases well instructed in religious principles and duties, respecting the forms and loving the realities of religion, they have had here the opportunity of worshipping God according to the mode of their native country and the manner of their fathers. And as they have had the benefit of this Church, founded so long beforehand for their advantage, so they have contributed essentially to the numbers, strength and support of it.

We believe, too, that our Church is adapted to supply a special need in the community at large, and that, in its steadfast adherence to old truths, its conservative character in times of restless innovation and perpetually shifting currents of human speculation, as well as in its fervid and chastened offices of devotion, its historic

[1] In addition to these there are twenty-one families of Protestant Irish living too far off to be considered as belonging to the regular congregation; being scattered at distances from two to five miles in the surrounding district.

associations and near conformity to the Apostolic standard, it will prove a peaceful home and a blessed means of holy culture to many devout and inquiring spirits, and to increasing numbers in times to come.

In conclusion, my brethren, you will bear me witness that though I come not to you with excellency of speech declaring unto you the testimony of God, though I have been with you in weakness and fear, with a deep and constant sense of accountability as your minister, though my preaching has not been with enticing words, I have yet determined not to know anything among you but Jesus Christ and him crucified. My aim has been to set forth, as well as I could, that consistent and divine system of saving truth, so clearly made known in the Holy Bible and in the Church's book of sacred services; the doctrine of man's fall by sin, and his recovery by Christ; the corruption and weakness of human nature, our inability to rise from spiritual degradation, without assistance from on high; the need of a divine Instructor, and all-prevailing Mediator; justification by the one great oblation of the cross, received and applied to the soul through faith; the necessity of inward renewal and sanctification by the grace of the Holy Spirit; accountability hereafter for our actions here; and the necessity of a good life and holy obedience to the precepts of the Gospel, as the natural fruit and test of a right

faith. These are deeply-concerning and soul-saving truths, in comparison with which all other teachings are secondary and subordinate. If I have spoken of outward things, the sacraments and ordinances of religion, it has been as marks of our Christian profession, as badges of high honor, to be reverently esteemed and proudly worn; as divine institutions of our blessed Lord and his holy Apostles; dear and cherished remembrances of an absent Friend; pledges of his favor and abiding with his Church; and, when rightly used, channels of choicer communication between heaven and us. If I have justified the ways and peculiarities of our own Church, it has been as partly of divine institution and essential obligation, and in part as admirably adapted to adorn and recommend the cardinal, momentous verities of our common Christianity. For her interests in general, and the interest of this Parish in particular, but more especially for your individual welfare, and the salvation of each and every one of you to a glorious and happy eternity, I desire to spend and be spent. I ask your hearty co-operation in carrying forward the legitimate objects of this Church; and that each and every member of the congregation would feel that he or she has something to do in it and for it; to strengthen the hands of the Rector, and give greater efficiency to the public and private ministrations; that we may all unite in carrying forward with

zeal and diligence our proper Church work. When the tribes of old came up to worship at Jerusalem, to testify unto Israel and give thanks unto the name of the Lord, it was their joyful exclamation, "I was glad when they said unto me, We will go into the house of the Lord; our feet shall stand in thy gates, O Jerusalem." May we all rejoice in the like privilege, not only gladly assisting in the solemnities of worship, but faithfully joining our exertions for the discharge of active duties and furtherance of the welfare of Christ Church. Above all, may we be built as a city that is at unity in itself. "O pray for the peace of Jerusalem; they shall prosper that love thee." "Because of the house of the Lord our God, I will seek thy good." And may we be kept evermore, by Almighty power and grace, through faith unto salvation. Amen. Amen.